

Consequence of being

# Arrogant

10/19/2017



Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Consequence of being Arrogant

(Condemnation of considering Muslims inferior)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf. In addition, eating and drinking (water etc.) will also become permissible for you in the Masjid.

## Excellence of Salat-'Alan-Nabi ﷺ

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat upon me 100 times in the night and day of Friday, Allah عَزَّوَجَلَّ will fulfil 100 of his needs, 70 of the Hereafter and 30 of the world; and Allah عَزَّوَجَلَّ will appoint an angel who will send that Salat to my grave, as gifts are presented to you. Undoubtedly, my knowledge after my [apparent] demise from this world will remain the same as it is in my life.'

(Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 199, Hadees 22355)

أَنْ بَرُّ دُرُودِ جَنِّ كُو كَسِ بِي كَسَا كِهِي      أَنْ بَرِّ سَلَامِ جَنِّ كُو كَخَبَرِ بِي كَخَبَرِ كِي بِي

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤْتُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This world, in which we all are spending our lives, is in fact, the sown land of the Hereafter and life is a journey that takes us to death. Therefore, every good and bad deed of ours is being saved for the Hereafter and every breath of ours is taking us close to death. Wise is he who lives his life for the pleasure and in obedience to Allah ﷻ, who performs the deeds which are beneficial for the Hereafter and who prevents himself from harmful deeds. Remember! In addition to refraining from the apparent sins like theft, drinking and unlawful gaze, it is also necessary to refrain from inner sins. Inner sins mean the sins which are linked to the heart such as malice and hatred, envy, showing off and self-appreciation, etc. Since it is very difficult to recognize these sins, that's why it is difficult to stay safe from them. One extremely dangerous sin out of these inner sins is 'arrogance'.

Arrogance is such a fatal disease that leads to so many evils and deprives a person of many virtues. Sayyiduna Imam Muhammad Bin Muhammad Ghazali رحمه الله تعالى عليه has stated: An arrogant person cannot like for his Muslim brother what he likes for himself. Such a person cannot become humble which is the root of piety and abstinence. He cannot dispel malice, but tells lies to protect his honour. He cannot overcome his anger due to his false respect and honour and nor can he protect himself from jealousy. He cannot do good to anyone. He remains deprived of accepting the advice of others and starts committing the sin of backbiting against people. In short, an arrogant person feels obligated to commit each and every evil and fails to carry out every good deed due to his arrogance. (*Ihya-ul-'Uloom, vol. 3, pp. 423*)

So we should become humble and stay away from the terrible evil like arrogance for the pleasure of Allah ﷻ. In today's speech, we will listen to the consequence of arrogance and condemnation of considering any Muslim inferior. Let's first of all listen to a parable which elaborates as to what extent our pious predecessors would dislike arrogance.

### A'la Hadrat's annoyance for arrogance

The caliph (successor) of A'la Hadrat, Sayyid Ayyub 'Ali Razavi رحمه الله تعالى عليه has narrated: A person whose name I do not remember would pay visit to Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, 'Allamah Maulana Shah

Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and sometimes A'la Hadrat would visit him too. Once A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting at his home, a poor Muslim of his locality came and the moment he sat hesitantly on an old and worn out charpoy (bedstead) lying in the courtyard, the owner of the house started staring at him angrily until the person felt ashamed and went away lowering his head. This arrogant attitude of the owner of the house deeply hurt A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but he said nothing.

A few days later, that person visited A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. A'la Hadrat let him sit on his charpoy. He had hardly sat when a barber named, 'Kareem Bakhsh' came to set beard of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He was looking around as where to sit. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Brother Kareem Bakhsh, why are you standing? Muslims are brothers of one another', then pointed him to sit beside that person. When barber Kareem Bakhsh sat beside that person, he flew into a rage and left the place and never returned after that. After a long time, one day, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that so-and-so person does not visit now! Then he said himself, 'I do not want to meet such an arrogant person either.' (*Hayat-e-A'la Hadrat, vol. 1, pp. 105, summarized*)

تُو نَے باطل کو مٹا کر دین کو بخشی جلا  
سنتوں کو پھر جلا یا اے امام احمد رضا

Dear Islamic brothers! From this parable a few Madani pearls have been obtained:

1. The person who is arrogant, does not consider poor or ordinary people to be worthy of sitting near him.
2. It is extremely difficult for an arrogant person to attain the blessing of advice and sometimes he also gets deprived of the company of righteous people due to his arrogance. When A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised the arrogant person indirectly to abstain from becoming arrogant and considering Muslims to be inferior by asking the barber to sit next to him and saying that Muslims are brothers to one another, he left instead of

accepting the advice and got deprived of the company of a pious saint like A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

3. The acts of being arrogant and looking down upon a Muslim are extremely unpleasant deeds in the eyes of our pious predecessors. That's why when this arrogant person stopped paying visits to A'la Hadrat, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I do not want to meet such a person either.
4. The righteous bondmen of Allah عَزَّوَجَلَّ would consider every Muslim to be their brother and treat them well. They would give them respect irrespective of whether they are rich or poor, black or white or irrespective of their professions and cast, etc. It is because of this reason that the great scholarly and spiritual personality like A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not feel ashamed to ask a barber to sit on his charpoy.

Similarly, there is also a parable about good and humble treatment of Muhaddis-e-A'zam Pakistan (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ).

### Did not let common-men sit on the ground

Once, two villagers came to Muhaddis-e-A'zam Pakistan, Allamah Maulana Muhammad Sardar Ahmad Chishti Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to ask about a ruling. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting on a charpoy. Having a high regard for the great scholarly status of this prominent scholar, the villagers wanted to sit on the ground, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ showed great humility and not only insisted them to sit on the charpoy, but also gave them space to sit at its head side. They were obliged to sit next to him in obedience, then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave the answer to the ruling asked by them. (*Hayat Muhaddis-e-A'zam*, pp. 193)

آپ کے اخلاق تھے ، خلقِ عظیمِ مصطفیٰ کیا مبارک آپ کے کردار تھے شیخ الحدیث  
تھے مبلغ آپ تکریمِ شہ لولاک کے واصفِ اصحاب اور انصار تھے شیخ الحدیث

Dear Islamic brothers! Have you noticed! The manners of Allah-loving people are so great that despite being dear to Allah عَزَّوَجَلَّ, they are respectable to people and superior to the creations of Allah عَزَّوَجَلَّ due to their knowledge

and deeds, piety and abstinence and good attributes. In spite of all these excellent qualities, they would consider themselves to be humble rather than superior, for the pleasure of Allah ﷺ. As we have heard about A'la Hadrat and Muhaddis-e-A'zam Pakistan رَحْمَةُ اللهِ تَعَالَى that they used to give respect even to ordinary people who used to visit them. Muhaddis-e-A'zam Pakistan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ even made common-men sit at the head side of the charpoy which has more respect than making someone sit at the foot side. Surely these people knew that there is a great difference between being superior and considering oneself superior to someone else. By the grace of Allah ﷺ there is no harm in it if someone is superior to someone else in terms of wealth, beauty or knowledge and expertise etc., but being arrogant considering yourself superior to some other Muslim is very bad. So following in the footsteps of these blessed personages we should also become humble and refrain from arrogance for the pleasure of Allah ﷺ. Humility has all the goodness of this world and the Hereafter and arrogance causes nothing but only loss.

It is stated in a blessed Hadees: To whatever level a person observes humility for the pleasure of Allah ﷺ, Allah ﷺ bestows him with eminence of the same level, and even bestows the highest rank upon him. The person, who prides himself to whatever level against Allah ﷺ, Allah ﷺ makes him fall to the same level, even till He ﷺ gets him to the lowest level.

*(Al-Ihsan bittarteeb Sahih Ibn Habbaan, vol. 7, pp. 475, Hadees 5649)*

Similarly, it is stated in another blessed Hadees: The one who adopts humility in front of his Muslim brother, Allah ﷺ will bestow eminence to him and the one who expresses his superiority in front of him, Allah ﷺ will disgrace him. *(Al-Mu'jam-ul-Awsat, vol. 5, pp. 390, Hadees 7711)*

Dear Islamic brothers! These blessed Ahadees contain point to ponder for those who consider themselves to be superior. Because the worldly respect and prestige of a person surely has no value at all who is disgraced and insulted in the Divine Court of Allah ﷺ. The real respect for a person is to become humble and respectable in the Divine court of Allah ﷺ for the pleasure of Allah ﷺ. In order to create the passion for becoming humble

and refraining from the disasters of arrogance, let's listen to 4 sayings of Allah ﷻ about the condemnation of arrogance.

In Ayah 23 of Surah An-Nahl, part 14 Allah ﷻ has stated:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

**Translation from Kanz-ul-Iman:** Indeed He does not like the arrogant.

In Ayah 35 of Surah Al-Mu`min, part 24 Allah ﷻ has stated:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

**Translation from Kanz-ul-Iman:** This is how Allah seals the entire heart of every arrogant, rebellious person.

In Ayah 60 of Surah Al-Mu`min, part 24 Allah ﷻ has stated:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذُحْرَيْنَ ﴿٦٠﴾

**Translation from Kanz-ul-Iman:** Indeed those who remain arrogant in worshipping Me, will soon enter Hell humiliated.

In Ayah 146 of Surah Al-A'raf, part 9 Allah ﷻ has stated:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط

**Translation from Kanz-ul-Iman:** And I shall turn those people away from My signs who unjustly wish to seek greatness in the earth.

Regarding the last Ayah Sayyiduna Ibn Jurayj رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: It means arrogant people will neither ponder over the Quranic Ayahs, nor get any lesson from them. (*Ihya-ul-'Uloom, vol. 3, pp. 423*)

Dear Islamic brothers! Have you heard! How destructive habit is arrogance for bondmen, as arrogant people are disliked by Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ seals such unfortunate people's heart. Arrogant people get deprived of pondering over Quranic Ayahs and attaining admonitory lessons from them. Further, such unfortunate people will go to Hell after being disgraced and humiliated.

الْأَمَانُ وَالْحَفِيفُ

Unfortunately, despite having so many warnings some unwise people become so much arrogant that they consider it against their honour and eminence to respect the poor, the beggars, the orphans and the people having low ranks from religious and worldly perspective. They consider it against their honour and eminence to say Salam and reply to their Salam, to politely talk to them, to sit with them or make them sit with themselves, to attend their ceremony or to invite them to any of their ceremony, to forgive them when they make any mistakes, to eat food sitting with them or to serve them food by making them sit with themselves, to maintain relations with them and to treat them well. For example, if a sympathetic Muslim advises them after finding them committing any sin or if something slips out by a Muslim against them by mistake, so this poor person gets into trouble and is disgraced in front of everyone. For example, *don't you know me who I am? How dare you speak loudly in front of me? Just see your social status! You are worthless and yet advising me! I will beat you severely and you will see stars [in the day] if I strike a blow*, etc.

Remember! Wealth, ministry, post, health, power, cast, awesome personality, etc., are all mortal, therefore those who look down upon Muslims after priding themselves on these things should keep in mind the evils of arrogance. They should become humble and being humble should develop the feelings of sympathy for the creations of Allah عَزَّوَجَلَّ. Otherwise, remember! If due to arrogance they are thrown into Hell, so by Allah عَزَّوَجَلَّ, they will not be able to bear the torment of Hell. Let's listen to 4 sayings of

the Beloved Rasool ﷺ about the destructions of arrogance and repent sincerely of this bad habit:

1. The Beloved Rasool ﷺ has said: Worst is he who considers himself to be good and feels pride and forgets Allah ﷻ. *(Sunan-ut-Tirmizi, vol. 4, pp. 203, Hadees 2456)*
2. The Beloved Rasool ﷺ has said: Undoubtedly, there is a place in Hell in which arrogant people will be put in and it will be shut from the top. *(Masawil Akhlaq, pp. 234, Hadees 577)*
3. The Beloved Rasool ﷺ has said: On the Day of Judgement, arrogant people will be resurrected like ants with human faces. Even a very small thing will dominate them. Then they will be driven to a prison in Hell called 'Boolas' [بُولَس] and there they will be engulfed in a massive fire. (Further) They will be made to drink طَيْبَةُ الْحَبَالِ, i.e. the puss of the Hell-dwellers. *(Musnad Imam Ahmad, vol. 2, pp. 596, Hadees 6689)*
4. The Beloved Rasool ﷺ has said: Whoever has faith in his heart even equal to a mustard seed will not enter Hell and whoever has arrogance in his heart even equal to a mustard seed will not enter Jannah. *(Sahih Muslim, Kitab-ul-Iman, pp. 61, Hadees 266)*

Commenting on this blessed Hadees, 'Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: By the phrase 'not entering Jannah' means that no one will enter Jannah with arrogance, but rather after having been tormented or being cleaned and purified of arrogance and every bad habit by the grace and mercy of Allah ﷻ, they will enter Jannah.

*(Mirqat-ul-Mafatih, vol. 8, pp. 828-829)*

Dear Islamic brothers! Have you heard! So deadly is the disease of arrogance that the unfortunate person, who suffers from it, gets destroyed and finally becomes deserving of Hell. Therefore it is better for us to have mercy on our weak body and frighten ourselves of the destructions of Hell. Whenever Nafs and Satan instigate a person to look down upon any Muslim and make him arrogant, he should ponder over his past, his social status and the blessings

bestowed by Allah عَزَّوَجَلَّ. He should ponder over: I was deprived of such-and-such blessing in the past, but then Allah عَزَّوَجَلَّ has done a great favour on me and blessed me with lots of blessings and countless good qualities. But instead of expressing thanks for these blessings and good qualities I am committing the sin of arrogance by disobeying Him. Allah عَزَّوَجَلَّ forbid, lest I should lose the blessings due to my ingratitude and insensitiveness and the one who I am looking down upon is blessed with them. In this regard, let's listen to two thought-provoking parables:

### 1. I remember my social status

Ayaaz was an ordinary and humble slave of Mahmood Ghaznavi. As time passed he achieved more and more success and became the most beloved minister. Other jealous courtiers of Mahmood Ghaznavi disliked the progress of Ayaaz very much. They were always looking for an opportunity to degrade Ayaaz in the eyes of Mahmood. Finally they got a chance. As it was a routine of Ayaaz that he would go to a room at a certain time, spend some time therein and would come out. The courtiers started poisoning the ears of Mahmood by saying that Ayaaz must have accumulated wealth by misappropriating royal treasure and for seeing it he goes to the private room. They further said that he kept the room locked and did not let anyone enter the room.

Though Mahmood had great trust in Ayaaz, but for the satisfaction of his courtiers, he ordered a minister to break the lock of the room and get whatever was found there. The minister and other courtiers happily entered the room of Ayaaz. But to their surprise, there was nothing, but a worn-out dress and a pair of slippers. The courtiers were extremely surprised to see them. When Mahmood inquired Ayaaz of the dress and the slippers, Ayaaz replied, 'These things are the memories of the time when I was a slave. Looking at them, I bear my status in mind and protect myself from being arrogant upon my present success.' After hearing this, Mahmood became more impressed by his loyal servant Ayaaz whereas, courtiers were disgraced. (*Takabbur*, pp. 65)

دیدے یا رب مجھ کو وفا در نہ چھوٹے مُرشد کا

لب پہ رہے بس یہ ہی صدا پیر میرا پیارا پیر میرا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 2. Became beggar due to snubbing a beggar

An afflicted beggar expressed his need to a rich man, but the rich man started hurting his feelings instead of listening to his request and insulted him a lot. The beggar was deeply disheartened; emotionally he heaved a sigh and said: Perhaps the reason why you are getting angry is that you do not realize the disgrace which a person falls into when he begs. Having heard this sentence the rich man flew into a rage and drove the beggar out by his slave.

What happened then was that the same arrogant rich man became bankrupt after some time. His friends, relatives, slaves and servants all left him and he became poor. The slave who drove the beggar out by pushing on his master's order was bought by a new rich master. This master was very soft-hearted and kind-hearted and would listen to the request of the poor. He did not feel more pleased by any other act than helping the poor and the beggars. That's why there used to be a crowd of beggars all the time at his door. One night, a beggar cried loudly at his door. As the slave opened the door with the intention to help the beggar, he was stunned because the beggar who was in front of him was not anyone else but his previous master. Having seen this condition of his previous master he was moved to tears. He helped him and then went back to his present master. On seeing his slave sad the master asked: Did anyone cause you inconvenience? The slave informed his master about the condition of his previous master. The present master listened to the whole story and said: I am the same beggar who he drove out. You can see today how the time has changed. Allah ﷻ has brought him to my door for begging. (*Boostan-e-Sa'di, pp. 80*)

Dear Islamic brothers! This parable carries an excellent admonitory lesson for the wise, that is, if Allah ﷻ has made us superior to others due to wealth, beauty or by any other means, so instead of becoming arrogant, looking

down upon others, snubbing them and insulting them, we should act sensibly and wisely and express thanks to Allah ﷻ. Otherwise, the Divine torment is very severe.

فخر و غرور سے تُو مولیٰ مجھے بچانا      یا رب! مجھے بنا دے پیکر تُو عاجزی کا  
ایمان پہ ربِّ رحمت دیدے تُو استقامت      دیتا ہوں واسطہ میں تجھ کو ترے نبی کا

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Introduction to book 'Takabbur' (Arrogance)

Dear Islamic brothers! In order to get rid of arrogance and know about its worldly and Hereafter destructions it is very useful to study a 97-page book, Takabbur (Arrogance) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ ﷻ, in this book, the excellence of staying safe from arrogance, types of arrogance, disadvantages of arrogance, 19 symptoms of arrogance, different manners of arrogance, 8 reasons which instigate [a person] to become arrogant, cure of arrogance and many other informative Madani pearls have been mentioned in an extremely easy and admonitory manner. So buy this book from the stalls of Maktaba-tul-Madinah today. Read it yourself and also persuade others to do so. This book can be read, downloaded and printed from the website of Dawat-e-Islami [www.dawateislami.net](http://www.dawateislami.net).

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! If we go through history we will see countless examples of admonition. For example, there had been many such cruel and oppressive people who were considered to be very powerful people of the world. They had countless blessings and disobedience to them meant death punishment. They used to walk arrogantly on the earth and people used to feel frightened not only by listening to the acts of their cruelty and tyranny,

but also by listening to their names. They used to disgrace people and, in short, they used to feel very arrogant, but perhaps they were heedless of the fact that one day they too had to die and had to reap what they sowed. Finally, they also met death and their arrogance or pride came to an end. They were also buried in the narrow and dark grave after being lifted from their tall palaces. Their names have been wiped out from the face of the earth and they have been made admonitory lessons for others. Let's listen to an admonitory parable of the death of such an arrogant king and attain Madani pearls of advice and try to keep them in mind.

### Death of an arrogant king

It is stated in 'Uyoon-ul-Hikayaat (part 2)' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Once the king of a very huge kingdom intended to patrol his whole country. For this purpose, he sent for his best dress, but when it was brought he did not like it, then he sent for a better dress than it, the dress was brought, but he did not like this one either. Finally, he picked out the dress he liked out of hundreds of dresses. Then horses were brought to him but he liked none of them. Finally, of thousands horses he picked out one. Now the king set out on the journey with great eminence and dignity. On the way, accursed Iblees tempted him to become arrogant and he arrogantly started advancing in a very splendid manner. Due to arrogance and pride he did not have a look at the people.

On the way, he saw an old and weak man wearing very simple clothes. The man said Salam to the king, but the king neither replied to his Salam, nor looked at him. He said: O king! I have a very urgent piece of work with you. The king did not pay any attention to what he said. The old and weak man moved forward and held the rein of the horse. Suddenly the king became agitated and said: Leave the rein! You have committed the act that no one has ever dared to commit. He said: I have a very urgent piece of work with you. The king said: You become our guest now. I will listen to you upon my return. He said: Not at all! By Allah عَزَّوَجَلَّ! I have a piece of work with you right now. The king said: Tell me! What work do you have with me? There is a secret and I want only you to know about it. Get your ear close to me. The

king lowered his head and he said: I am ‘Malak-ul-Maut’ [مَلَكُ الْمَوْتِ]. I have come here to seize your soul. Hearing this, the king started trembling with fear. His face paled. He said in a frightening voice: Please now give me some grace period so that I can complete the task for which I have set out, then whatever you want you can do. Malak-ul-Maut said: By Allah عَزَّوَجَلَّ! You will never be able to see your kingdom again. The king said pleadingly: Ok! Please give me the grace period so that I can go to my family members. Malak-ul-Maut said: Not at all. By Allah عَزَّوَجَلَّ! Now you will never be able to meet your family members. Having said this he seized his soul and his lifeless body fell off the horse onto the ground. (*‘Uyoon-ul-Hikayaat, part 2, pp. 375*)

قبر میں ہوگا ٹھکانا ایک دن	بے یہاں سے تجھ کو جانا ایک دن
اب نہ غفلت میں گنوانا ایک دن	منہ خدا کو بے دکھانا ایک دن
کر لے جو کرنا ہے آخر موت ہے	ایک دن مرنا ہے آخر موت ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Madani Daurah [Madani visit], one of the 12 Madani activities

Dear Islamic brothers! We should learn an admonitory lesson from these blessed Ayahs, Ahadees and the parables containing admonitory Madani pearls of advice. We should associate ourselves with the Madani environment of Dawat-e-Islami, a global non-political movement of preaching Quran and Sunnah in order to achieve salvation from arrogance, pride and other similar inner diseases. In this environment, not only do we have good company, but we also get many opportunities to undergo Tarbiyyat (training).

In addition, we should also take part actively in 12 Madani activities of Zayli Halqah. Madani Daurah [Madani visit] is one of the 12 Madani activities of Zayli Halqah through which people are presented the call towards righteousness.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Calling people towards righteousness is such an important act that not only all the blessed Ambiya عَلَيْهِمُ السَّلَام but also the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to this world for this purpose. In the commentary of 'Mawahib', Allamah Zurqaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It was the blessed habit of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the Hajj season that when the Arab tribes, who used to come from far and wide areas, would gather in Makkah, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit all of them and present them the call towards Islam. Similarly, many fairs used to be held from time to time in Arab, in which Arab tribes [that used to come from far and wide areas] would gather. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also go to these fairs for preaching Islam. (Sharh Mawahib, vol. 2, pp. 73)

We should also have Madani visits in order to spread the call towards righteousness. For persuasion, let's listen to something about the reformations that took place by virtue of it.

### Masjid inhabited by the blessing of Madani Daurah

An Islamic brother has stated, our Madani Qafilah travelled from Bab-ul-Madinah (Karachi) to Punjab for twelve days in order to learn and spread Sunnah. When we arrived in the town of Sohawa, we discovered that the Masjid where we were to stay was closed. After obtaining the key and opening the Masjid, we noticed that everything was full of dust. It looked as if the Masjid had been closed for a very long time.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We all cleaned the Masjid and then visited the town calling the people towards righteousness and pleading them to come to the Masjid. Regretfully, no one came to the Masjid because of the lack of our sincerity. We, however, did not give up hope. With our trust in Allah عَزَّوَجَلَّ, we entered a nearby playground where we anxiously gave an invitation to the youngsters who were busy playing. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Their hearts softened and some of them accompanied us to the Masjid on the spot. They offered Salah and listened to the Sunnah-inspiring speech. At our request, they also made the intention of coming to the Masjid regularly. Looking at this faith-refreshing scene, an approximately 70-year-old man said, 'I used to advise people to come to the Masjid but they turned a deaf ear. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Today people have once

again started attending the Masjid regularly and offering Salah due to the blessing of the Madani Qafilah.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In addition to the blessing of Madani visits, it can also be easily judged from the above-mentioned Madani parable that it is very much needed to take part in spreading the call towards righteousness and Masjid-filling movement. Therefore, associate yourself with this Madani environment in order to help Dawat-e-Islami in this righteous act or rather become the disciple of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. It is certainly a great blessing to have the company of pious saints and attain blessings from them because their company brings about high ranks and salvation in the world and the Hereafter. By virtue of the blessing of their company a person’s inside and outside both improve. He attains the passion for knowledge and practice and is blessed with the pleasure of Allah عَزَّوَجَلَّ.

But remember! Satan never wants Muslims to have the company of Allah-loving people and deserve the grace and mercy from Allah عَزَّوَجَلَّ. Therefore, he tries his best to get them away from Allah-loving people by any means, or rather sometimes for this reason he makes them arrogant. That’s why some people feel that they have become perfect and do not need any further training. They feel that they have more information than others. People praise them and greet them with great devotion, that’s why they feel now they do not need any spiritual guide and in this way they become the victim of arrogance and get deprived of the company and blessings or benefits of their spiritual guide. Let’s listen to an admonitory parable in this regard.

## Paradise disappeared

One of the disciples of Sayyiduna Junayd Baghdadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had a thought that he had become perfect and hence did not need the company of his spiritual guide, and nor did he need to serve his spiritual guide, but rather it would be better for him to live in seclusion. Thus he started living in seclusion and stopped visiting Sayyiduna Junayd Baghdadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ.

One night, he saw that some people brought a camel and asked him that they came to take him so that he could spend the night in Paradise. These people took him on the camel and reached a place which was very beautiful. Everything there was very beautiful. There were not only delicious foods, but also the springs of fresh water. He kept enjoying at the place until the morning. As the morning began, he found himself in his room. It continued for many days. He would see such a thing every night that angels were taking him to Paradise on a camel and gave many types of fruit to eat. Finally, he became the victim of arrogance and started making this claim that he attained the excellence of spending his nights in Paradise.

When people informed Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ of him he went to him and saw that he was sitting very arrogantly. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him about his condition so he very proudly talked about his high status and the visit of paradise. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Today when you go to Paradise recite ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’ 3 times. He said: Ok. As usual, when he reached Paradise he recited ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’ 3 times experimentally upon recalling it. As he recited ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’ all the people who took him there ran away screaming and what he saw was that Paradise immediately disappeared from his eyes and he was sitting at a dirty place where waste and rubbish and bones of dead animals were lying around him. At that time, he realized that it was a satanic trick and he was trapped in it. He immediately repented and went to his spiritual guide Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

*(Kashf-ul-Mahjoob, pp. 377-378)*

Dear Islamic brothers! From this parable it has been learnt whether we are righteous, popular or people follow us and openly express their devotion to us, we should respect and revere all the pious saints and should not compare ourselves to our spiritual guide at any cost, but rather should consider our visit to him and our act of showing respect to him to be a great privilege. We should seek protection of Allah عَزَّوَجَلَّ from the evil of arrogance and thank Allah عَزَّوَجَلَّ, for the blessing He عَزَّوَجَلَّ has bestowed on us in the shape of the Madani environment of Dawat-e-Islami and the company of Ameer-e-Ahl-e-

Sunnat **وَأَمَّا بَرَكَاثُهُمُ الْعَالِيَهُ** through whom we keep on learning as per Islamic Shari'ah.

مجھ نانوایں پہ کردو مُرشد کرم خدارا  
دے دو مجھے سپارا دے دو مجھے سپارا  
شدت کی بے بسی بے سخت آفتوں نے گھیرا  
کردو کرم خدارا دے دو مجھے سپارا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Lawyers and Judges' Majlis

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Currently, Dawat-e-Islami is carrying out its Madani activities approximately in 104 departments. One of them is 'Lawyers and Judges' Majlis'. Advocacy is one of the most important fields in our society with which a large number of people are associated. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, for the reformation of the lawyer Islamic brothers, a Majlis named 'Lawyers and Judges' Majlis' has been established under the supervision of Dawat-e-Islami. The main purpose of this Majlis is to associate judges and lawyers to the Madani environment of Dawat-e-Islami and to help them live their lives as per the Madani mission 'I must strive to reform myself and people of the entire world, **اِنْ يَشَاءَ اللّٰهُ عَزَّوَجَلَّ**' and to make up their mind to ponder over the Hereafter. May Allah **عَزَّوَجَلَّ** bestow further success to Lawyers and Judges' Majlis! Aameen

اللہ کرم ایسا کرے تجھ پہ جہاں میں  
اے دعوتِ اسلامی تیری دُھوم مچی ہو!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have heard about the destructions of arrogance. It brings about loss in the world and the Hereafter. Therefore, we strongly need

to get rid of it. The way we adopt different plans for the cure of physical diseases, in the same way, or even more we need to ponder about the cure of the inner and spiritual disease like arrogance. We should take steps practically. Let's listen to some Madani pearls in order to attain salvation from arrogance and try to act upon them.

## Madani pearls of salvation from arrogance

- Make your self-accountability in this way that tomorrow when the Day of Judgement will be held and everybody will account for their deeds, I will also have to account for my deeds in the court of Allah ﷻ. If, due to my arrogance, Allah ﷻ is displeased with me and I am thrown into the Hell, so how will I bear the horrific torment of Hell? In this way, we will get sufficient help to refrain from arrogance, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- Get help from Du'a in order to get rid of arrogance and other evils as Du'a is a weapon of a Mu`min (true believer). So make Du'a: O Allah ﷻ! I want to be pious and get rid of arrogance and all other evils, but I am badly overpowered by Satan and my Nafs. Bless me with success against them, make me pious and a paradigm of humility.

کرم سے بخش دے مجھ کو نہ دے سزا یا رب	گناہگار ہوں میں لائقِ جہنم ہوں
ترے حبیب کا دیتا ہوں واسطہ یا رب	ربانی مجھ کو ملے کاش! نفس و شیطان سے
مُحَافِ کر دے نہ سہ پاؤں گا سزا یا رب	گناہ بے عدد اور جُرم بھی ہیں لا تعداد
حقیقی توبہ کا کر دے شرف عطا یا رب	میں کر کے توبہ پلٹ کر گناہ کرتا ہوں

*صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ*

- It is very effective to keep an eye on your own faults in order to protect yourself from arrogance. Beautify your habits and manners with piety, it will prove very helpful in identifying your defects and faults.
- Another cure for arrogance is that when a person feels that he may suffer from arrogance, he should deeply ponder over its disadvantages and

torments so that he may develop a strong passion to protect himself from such a fatal disease, i.e. arrogance.

- It is very useful to adopt piety and sit with the poor to get rid of arrogance. Arrogance is the opposite of humbleness. There is no space for arrogance in the heart which is filled with humbleness. The Beloved Rasool ﷺ has stated: 'Adopt humbleness and sit with the poor, you will be a high-ranking bondman of Allah ﷻ and will also be free from arrogance.' (*Kanz-ul-'Ummal, vol. 3 pp. 49, Hadees 5722*)
- Say Salam to every Muslim in order to get rid of arrogance. Take the lead in saying Salam to every Muslim whether rich or poor, older or younger. Our Beloved Rasool ﷺ used to take the lead in saying Salam even to the children. Sayyiduna Anas رضى الله تعالى عنه passed by some boys and said Salam to them, thereafter he رضى الله تعالى عنه stated, 'The Beloved Rasool ﷺ also used to do the same.'  
(*Sahih Bukhari, vol. 4, pp. 170, Hadees 6247*)
- Try to do your work yourself in order to get rid of arrogance. Carry your luggage yourself. It is stated in a blessed Hadees, 'He who carries his luggage himself gets free from arrogance.' (*Shu'ab-ul-Iman, vol. 6, pp. 292, Hadees 8201*)
- Similarly, giving Sadaqah and charity from time to time is also a source of developing sympathy for Muslims in the heart and staying safe from arrogance. The Beloved Rasool ﷺ has stated, 'Sadaqah of a Muslim increases his life span, saves him from a bad death and due to it, Allah ﷻ removes arrogance, poverty and pride.' (*Majma'-uz-Zawaid, vol. 3 pp. 284, Hadees 4609*)
- Another way to get rid of arrogance is that whenever you have a difference of opinion with anyone else, and it is revealed to you that he is right then instead of being stubborn, acknowledge the truth and admittedly appreciate the very person for his right opinion by commenting, 'You are right, may Allah ﷻ bless you with good reward'. However, this affirmation of reality is extremely difficult for Nafs, but practising it continuously will

develop the habit of acknowledging the truth and consequently by virtue of it, you will get rid of arrogance as well.

- Whether you are in the company of your friends or at any public gathering, do not let this desire overpower you that you should be given a superior status, offered a high place to sit and you should be treated in an excessively graceful way in order to get rid of arrogance. However, if someone requests himself to you to take the place of honour, then there is no harm in accepting the request.

Once Ameer-ul-Mu`mineen Sayyiduna 'Ali-ul-Murtada كَوْرَمَ اللّٰهُ تَعَالٰى وَوَجْهَهُ الْكَرِيْمُ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ visited a house and the host presented a throne for him to sit. He sat on it and said, 'It will only be a donkey [a fool] who will not accept an offer of respect.' (*Fatawa Razawiyyah, vol. 23, pp.719*)

- For overcoming the arrogance of Nafs, as far as possible, go to see people yourself instead of asking them to come to you.
- For getting rid of arrogance do not form your habit to develop relations with the rich and attend the feasts of them only; include the poor amongst your acquaintances too, and when they invite you, accept their invitation.
- Wear simple clothes in order to get rid of arrogance. Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: The dress that is worn out of arrogance is prohibited. To find out whether or not a dress falls into the category of arrogance, notice inner state, if it remains the same even after being worn, presume that there is no arrogance and if the former state no longer exists then the wearing person is overtaken by arrogance so avoid such clothes as arrogance is a very bad quality. (*Rad-dul-Muhtar, vol. 9, pp. 579*)

## Summary of speech

Dear Islamic brothers! In today's speech, we have heard about the consequence of arrogance and the condemnation of considering Muslims to be inferior.

- An arrogant person commits many evils and faces troubles of the Hereafter.
- Whatever an arrogant person chooses for himself he does not choose for others.
- An arrogant person is deprived of the great attribute like humbleness.
- A worst habit of bearing malice and hatred towards Muslims take strong root in the heart of an arrogant person.
- Arrogance provokes an arrogant person to protect his false honour.
- An arrogant person cannot avoid anger.
- An arrogant person does not have the passion for helping Muslims.
- The unfortunate arrogant person does not like to accept advice.
- The habit of arrogance keeps him away from virtuous deeds and impels him to do bad deeds.
- An arrogant person not only keeps away from righteous people, but also from the company of pious people.
- The very unfortunate thing for an arrogant person is that Allah عَزَّوَجَلَّ does not like him because of his arrogance.
- Therefore, we should try to protect ourselves from the evil of arrogance and become humble with the help of its cures we have heard. We should keep in mind that in the light of a blessed Hadees: Arrogance even equal to a mustard seed will become an obstacle in the way of entering Paradise on the Judgement Day.

May Allah ﷺ save us from the evil of arrogance and pride and make us the paradigm of humbleness and humility for the sake of His Beloved Rasool ﷺ and enable us to remain associated with the Madani environment of Dawat-e-Islami throughout our life! May Allah ﷺ bless us with the death of martyrdom with faith and safety in Madinah! Aameen

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah ﷺ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn 'Asakir, vol. 9, pp. 343*)

سینہ تری سُنَّت کا مدینہ بنے آقا  
جَنَّت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Madani pearls about Salam

1. When meeting a Muslim, it is Sunnah to make Salam to him.
2. There is reward for making Salam to Muslims no matter how many times you meet in a day, even if one leaves and enters a room frequently.
3. It is a Sunnah to be the first in making Salam.
4. The one who makes Salam first, is closer to Allah ﷺ.
5. The one who makes Salam first is free from pride, as the Beloved Rasool ﷺ has said, 'The one who makes Salam first, is free from pride.' (*Shu'ab-ul-Iman, vol. 6, pp. 433*)

6. Ninety mercies descend upon the one who makes Salam first and ten mercies descend upon the one who replies. (*Kimiya-e-Sa'adat*)
7. One receives 10 virtues for saying (اَسَلَامٌ عَلَيْكُمْ), 20 virtues if (وَرَحْمَةُ اللهِ) is added and 30 if (وَبَرَكَاتُهُ) is also added.
8. Similarly, one can receive 30 virtues by replying with (وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ).
9. It is Wajib [obligatory] to immediately reply to a Salam in a voice audible to the one who made the Salam.
10. Learn the correct pronunciation of Salam and the reply of Salam. First, I will say it; then you repeat after me (اَسَلَامٌ عَلَيْكُمْ) (اَس-سَلَامُ-عَلَيْ-كُم), now I will say the reply and you repeat it after me, (وَعَلَيْكُمْ السَّلَامُ) (و-ع-لَيْكُم-مُس-سَلَامُ).

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول  
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

### 4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

## 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

### 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.